

## Conversation on Baptism.

CONTINUED FROM NUMBER 39 OF THE EVANGELIST.

D. Well now, you have talked a good while on "dipping" and "plurality," etc., now let me talk awhile. Why don't you get to the "burial" once? Here we have been waiting a full hour to hear you say something about the "burial in baptism" and yet you keep talking about dipping, repetition, baptism, sufferings, etc. What do we care for that? It is Christ's burial we want, not His sufferings.

H. Yes, that is what I want. I don't care so much about the suffering and the sweating in the garden as I do about His burial in the tomb. I think Christ's burial was one of the most essential acts He did for the salvation of man, for how could one be resurrected if he were not buried? I believe in the resurrection.

P. So do I. But now brethren, just wait awhile. When brother Dick said that baptism was to represent the death, burial and resurrection of Christ, I substantially said the Bible does not teach such a thing. You both expressed wonderful surprise, and speaking together said, "we will find it for you," and asked if I had a Bible, (as though you thought I did not read the Bible.) I gave you the Bible and you turned to the 6th chapter of Romans, and sat there grinning and occasionally winking at each other, as though you had found just what I said wasn't in the Bible, and after you had worn the grin of triumph awhile, paying no attention to what I said, when I was talking of that momentous transaction, the "agony" in the Gethsamane, when, and where, and how Jesus surrendered and submitted unto death, drinking of the bitter cup of suffering, sweating blood, His precious blood at every pore for sinful man's redemption, when I was candidly portraying the Redeemer's death and the import of it, and baptism and its object, the meaning of the word baptism, etc., brother Dick called me to order, stating that I had talked a good while about dipping, plurality, etc., and asked why I did not get to the burial once. The burial will be in order now, and I am ready for it, but brethren, please consider this point with more candor than you did the former.

D. I beg your pardon brother, if I have seemed to you impertinent, but I could not see anything in your dipping into the Redeemer's death. I was taught from my infancy that baptism was to represent the death, burial and resurrection of Christ, and I understand it so yet, but you have it to represent the death without the burial and that seems ridiculous to me.

P. The reason that you could not see anything in dipping into the Redeemer's death is simply because you never looked for it. I believe in the burial just as much as you do, but I want to represent Christ's death *by* the burial, not His burial by the burial. Now you have been holding the Bible in your hand for the last thirty minutes with your thumb at the 6th chapter of Romans intending, no doubt, to call my attention to something that you will not find, for it is no where, in the Bible said that baptism is to represent the death, burial and resurrection of Christ. But now, just turn to the 3rd verse and read to the 12th verse, then tell me where you get a burial into burial, or how you can draw any inference that one is to represent Christ's burial (in the grave) by baptism. I am fully ready to consider the burial now, and if you can see so much virtue in Christ's burial in the tomb please do not fail to give us an explanation.

D. Well, I am glad that you have called my attention to this portion of the Gospel. In the 3rd verse you have the baptism, and in the very next verse you have the burial, and in the 5th verse you have it called a planting. Must we not be buried or planted in order to have a resurrection?

H. Yes, then in Paul's epistle to the Colossians 2nd chapter and 12th verse, it is expressly said that we are buried with Him in baptism, and now taking all in all I can't see how any one could think that Christ's burial could be represented any other way than to lay the candidate for baptism backwards into the water. This would surely represent His death, burial and resurrection.

D. That is just the way I look at it, and I can't see it any other way.

P. Well now, brethren, please tell me how you represent the death et al. To represent, means to show or exhibit by resemblance. Now how do you in the act of backward baptism represent His death? Where is the resemblance? Do you suppose when Christ's death was being accomplished that somebody plunged Him into the ground or into a rock as you plunge a person into the water backwards? If not, how does the backward act bear any resemblance to His death? Mark you, I have been holding this death before you all through this discussion, but you could see no propriety in it, but now you have according to your own construction of the word, come right up to it, now please tell me how backward baptism can represent, i. e. bear any resemblance to Christ's death?

D. The sinner's penitence brings him into a condition that represents a dead person.

P. We are not talking about dead persons, nor even Jesus after He was dead. We are talking about His death, or as Paul would have it "the dying of the Lord Jesus." (2 Cor. 4:10.) You have our position precisely in relation to representing Christ's death, but you don't represent the death et al. by your man-made baptism. Now the way, to overcome your difficulty is to place the death of Christ before your minds and,

D. Well, but what about the burial? It does seem hard to keep you in mind of that.

P. My dear sirs, according to your own interpretation of Romans 6th chapter, etc., the death must be considered first, and I am setting this death before you in its true light, and now if you can only "behold the Lamb of God which taketh away the sin of the world," you will see the humble Redeemer brought by wicked hands to His death. Behold the Lamb of God leave the upper chamber in Jerusalem where he had just instituted the holy ordinances of God's house. Behold him marching through the streets of the city surrounded by his friends to hide him if possible, from the view of his enemies, for he had put his disciples on notice that he must lay down his life—that he must die for them. Behold him nearing the place where the dreadful act of disobedience was committed by the first Adam and where he for shame sought to hide himself from the Lord, which act brought death (not burial) upon him. Here life was lost by the disobedience of the first Adam (man) "for as in Adam all die," and here the sacrifice must be made for sin and death by the second Adam (Christ the Redeemer) "even so in Christ shall all be made alive." Now see the Son of God leave all his dear disciples and go a little further until he comes right to the spot where man over four thousand years prior had incurred death by transgression, when the loving Lamb reached the spot the pangs of death began to pierce his soul as the stings of ten thousand serpents and in the bitterness of his troubled soul he falls down on his face, not his back, and cries to the Father, O my Father if it be possible let this cup (suffering) pass from me; nevertheless not my will but thine be done. As if he had said, O Father is it not possible that Adam's race can be redeemed from the powerful jaws of death unless I surrender and submit unto the mightily, mightily monster as a lamb brought to its slaughterer? If not I will die, I will suffer the bitter cup that poor fallen man may be redeemed, and here he surrenders, and now being in great agony and praying earnestly his sweat became, as it were, great drops of blood falling to the ground. He bathed the ground where sin and death began with his life-giving blood. This, my brethren, is the death that I want to represent by baptism. I must go to where Christ the Redeemer's life was given to get life. I cannot find it in the grave, nor in Christ after his death, but in his death. Therefore, says Paul, "we are buried with him in baptism," not in the tomb. Can you now see the difference?

D. Well, I confess that you have advanced several new ideas but I am still of the opinion that one baptism is sufficient.

H. So am I, and I can't see why it won't do just as well to baptize backward as forward.

P. Did I not prove to you that baptism means dipping, and that therefore one baptism means one dipping? One baptism is all that I am contend-

ing for, but I want a baptism (dipping) that is warranted in the word of God. I cannot accept your opinions as argument.

H. Well now you don't believe that Christ died three times do you?

P. I do not. But I do claim that he bowed three times in the event of making his surrender, and after he consented to die he was as it were not his own but his Father's, thus becoming the Author of our salvation from death, and giving us the example to follow his steps, and this must,

D. Well, we would like to hear you through but we must go, but we will see you again. There are several things that I want you to settle yet before I will believe in three baptisms.

(To be continued.)

## Tell the Children.

BY D. BAILEY.

"That this may be a sign among you, that when your children ask their fathers in time to come, saying, 'what mean ye by these stones?' Then ye shall answer them, 'That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over; Jordan, the waters of Jordan were cut off.'" Josh. IV:6-5.

This text shows the great care taken by the Lord to perpetuate the great miracle, and as this was my object I might do well to close here. But I find that similar instructions are given concerning the Passover service. Exodus 11:25, 27.

And I would call your attention for a moment to these points. In the first place we see that it is made the duty of parents, especially the fathers, to instruct their children in the mercies and providences of God. Had this rule been adhered to in later times there would not be so many parents who are themselves in need of instruction. Such people think they are doing well when they permit their children to attend Sunday School, but this is a small part of a parents duty, there are many things that should not and cannot be delegated to the Sunday School teacher. Some fathers are so confined by business that they are in a manner, precluded from performing their Christian duty at their homes. Whether this should be permitted or not, is a question, but if it is the mothers should not shrink.

And now a word to Pastors. Do you improve every opportunity to teach our distinctive Gospel taught doctrine? When you take a penitent down in the stream would it be improper to explain that "They went down into the water, both Philip and the Eunuch?"

Then at the Lord's supper it would certainly be well to have competent explanation, not such as might bring up controversy among the Brethren, but the main points, so that a wayfaring man who might happen in would understand what was being done.

I do not know how Paul conducted the Lord's supper, when he was officiating, but in 1st. Cor. 11:23, and following, he gives an excellent dissertation on that subject, and ministers who are fearful of making a blunder in their explanations, would do well to read this to the church while at the tables.

This is no trifling matter. Every member of our brotherhood should have a reason for the faith within him, and how many there are who have not. Let us have our doctrine preached at every fit opportunity.

## A Reason for Your Faith.

Brethren, "Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Some say they are saved by hope, some by grace, some by faith, some by the blood of Christ, some by the mercy of God, some by obeying His commands. All very good. Each may be considered a link in the plan of salvation, in the great chain, lifting souls out of the bondage of sin and into the glorious liberty of the children of God. But before we enter heaven we must each pass through certain signs (figuratively speaking.) We must be born again, Jno. 3:7. We must worship God in spirit and in truth, Jno. 4:24. We must through much tribulation enter into the kingdom of God, Acts 14:22. We must all appear before the judgment seat of Christ, 2nd Cor. 5:10. Are we ready? The Lord enable us to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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